THE UNITARIAN

MARCH, 1907

CONTENTS

		PAGE
FRONTISPIECE—MARY AUGUSTA SAFFORD		
EDITORIAL		75
ARE WE DEMOCRATIC?		77
POEM—FAITH'S TWILIGHT		80
A SEAT OF AUTHORITY IN RELIGION	Rev. Marion Murdoch	91
THE SPIRIT OF HONOR	Rev. Alex. T. Bowser	82
CLOSER FELLOWSHIP OF UNITARIANS AND UNIVERSALISTS IN THE WEST	Rev. R. T. Johonnot	85
OUR HISTORIC CHURCHES	Rev. H. W. Foote	89
POEM—A TOAST	E. H. Addington	90
CONTEMPORARY PORTRAITS		91
A NOTABLE OCCASION		93
REV. FRANCIS TIFFANY		94
ANDOVER, N. H., NEWS		95
POEM—SAN FRANCISCO	C. A. Murdock	95
"AMONGST MINISTERS"		96
UNITARIAN CHURCH IN URBANA, ILL.		101
NOTES FROM THE FIELD		102
NEW BOOKS		105

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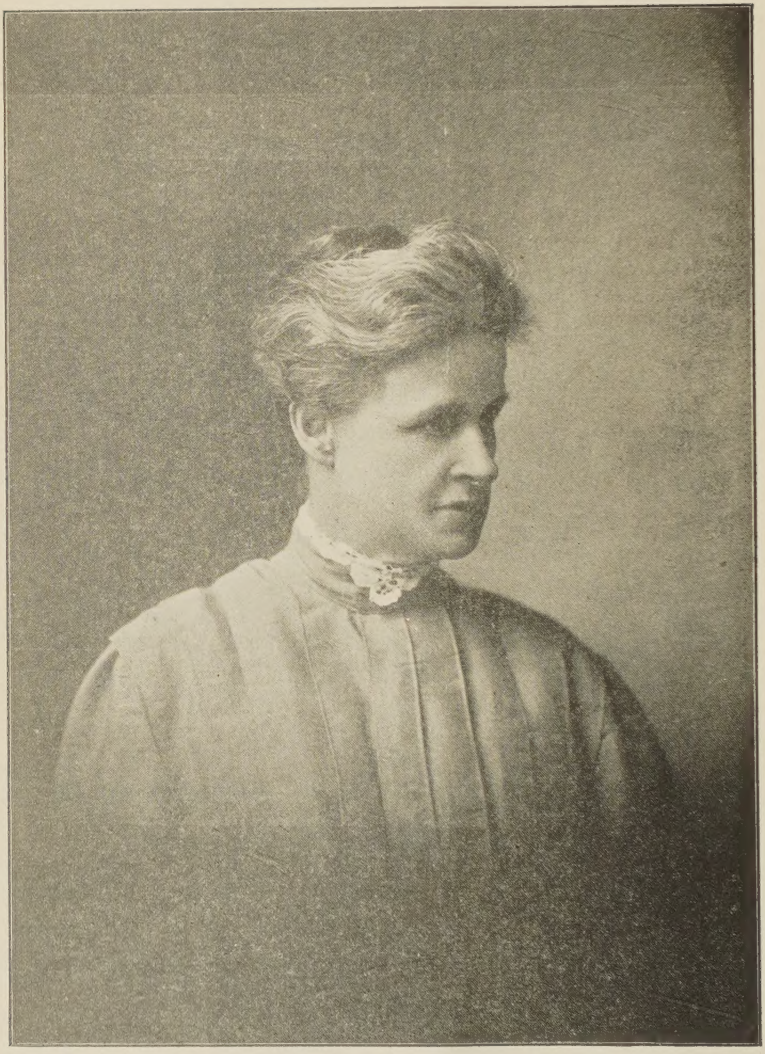

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Entered as second-class matter January 4, 1907, at the post office at Sidney, New York, under the Act of Congress of March 3, 1879.

ON the 27th of last month fell the centenary of the birth of Henry Wadsworth Longfellow. Not the greatest perhaps of the noble company of prophets and singers who made the 19th century distinctive, he certainly was one whose wholesomeness of spirit and grace of genius gave him a place of household intimacy and love with a larger number of average people amongst two English-speaking peoples, than any other poet of his time. Unitarians may have an honest pride in counting him in with Emerson, Lowell, Bryant, Hawthorne and Holmes as of their household of faith: but our essential point of pride should be, not simply that we have produced so many distinguished men of letters, but that these men have been so pre-eminently men of strong and vital religious faith luminous, genial and sane; unsmirched by any tone of fleshliness, pessimism or insinuating uncleanness. American literature may not have much transcendent greatness yet to boast of, but its prevailing tone has been noble, sincere and inspiring; and those who may lament that it has so far been predominately Unitarian cannot complain that it has lacked for religious faith or moral exaltation. May we venture even to call attention to the fact that if in later times there has seemed any lessening of the tone of sturdy spirituality and robust ethical passion it has not been at the hands of its Unitarian representatives.

Our English Unitarian exchanges are coming laden nowadays with much discussion of what our cousins across the sea please to call "the New Theology." We are rude enough to smile a little at the phrase. Dr. Campbell, whose forceful utterances in pulpit and through the press seem to have given occasion for the discussion is certainly a facile, earnest and not timid apostle of views different from what used to prevail in orthodox circles; but Lyman Abbott, Dr. Gordon and President Hyde said things like these more than a decade ago in America, and are still untroubled by any serious risk of losing their identity in the horrid waste of Unitarianism. Perhaps with us Unitarianism has from the first been a little more frankly defined and a bit more insistent as to its essential spirit. No one has ever doubted our position as to the divine Immanence or the Universal incarnation; and if our liberal orthodox friends also take a little less pains than Dr. Campbell to keep their border lines well marked out, they and we and every body understand that at heart we are very much of a company as to the philosophical basis of our theology, but not yet agreed as to the ethics of the case—which is a very different matter.

An element of humor, almost of theological "opera bouffe" enters into the English controversy, however, when the editors of the aggressive little organ of the "New Theology," *The Message* gravely publish the following:

"In the December number of the *Coming Day* the Rev. John Page Hopps permitted himself to describe the Editors of *The Message* as 'practically Unitarian'. The words being libellous, Mr. Hopps was communicated with by our solicitors, with the result that in his January number he writes: 'We therefore regret and withdraw the phrase....We very willingly withdraw it."

On our side theological discussions are rarely pursued through "solicitors", but we are glad Mr. Hopps withdrew his libellous phrase.

We rejoice to note that amongst the good things possible to happen if the $150,000 fund is raised, is the appointment of a Field Secretary for the South. We believe that there is significant opportunity for missionary work in this section, quite beyond what may have been possible fifteen or twenty years ago. The field undoubtedly has some distinctions which involve somewhat different methods and even different emphasis of motive from those prevailing in other sections; but liberal thought is surely increasing in the South, and with it an interest in better ideals for religious undertakings. There are too many good sized cities there as yet unreached by definite liberal preaching to make pardonable any long neglect of its interesting possibilities.

Do ministers who are women get their fair chance from parish committees and denominational officials? One cannot fail to note in the contributions made to our "Symposium" of this month that this question seems very vital to some of our women already in the field. We know of conspicuous places where the work of women has proved the best sort of success. We know of places too where it has lamentably failed. Neither failure nor success has been due to the fact that the minister was a woman; but to the simple fact that she was a good or bad, well-adapted or ill-adapted pastor or preacher in the place where she served, as hap-

pens also in the case of men. We know that the average supply committee will say *every time* "No, it is out of the question. With us, just at this juncture, the thing is not to be considered;—a woman won't do!" We know as certainly that in some such cases the *right* woman who was available as a candidate would have proved a fortunate substitute for the wrong man who got the call; and we plead against finality of prejudice in any such juncture. Give the minister who is a woman her fair and reasonable consideration, as well as the assorted and often untested multitude of candidates who happen to be men. The issues involved we admit are not absolutely simple, but neither are they absolutely fixed in any case in a progressive community, against seeming innovation.

The American Unitarian Association has published as a tract entitled "From the Old Faith to the New," the series of articles appearing in THE NEW UNITARIAN of last year by several of our ministers, telling why they entered the Unitarian ministry from other fellowships. These certainly have a definite missionary value,—all the more perhaps because the stories are told in few words, tersely, vividly and in simple straight forwardness. Meanwhile we call attention to the fact that it is our purpose to reproduce from time to time articles appearing in our columns of definite missionary character, to be known as "The New York Series." The first of the series is the article on "Liberal Orthodoxy" appearing in our January number. Our editorial on "Our Constructive Issues" will probably be the second. We invite suggestion as to the adaptibility of any articles for the purpose, from Post Office Mission Workers and others.

ARE WE DEMOCRATIC?

Congregationalism in church affairs means democracy; and the safeguard of efficient democracy is rational organization. A mob is less democratic than an orderly assembly, and frankly devised federation more democratic than ill-defined "accommodation of practice" amongst bodies sharing a common work and destiny.

How is it with Unitarian Congregationalism? We stand for Simon-pure democracy in religion. We stand for pristine congregationalism. At least we think we do.

Do we?

In matters of the local congregation we may well answer "yes". In the extension of the democratic principle to meet out larger denominational development, the answer is not so positive.

Practically our sole instrument of denominational activity (in a collective sense) is the American Unitarian Association. Its work for eighty years and more has been a noble one. The story of its organic development is full of inspiration. It was never more ably administered or more alert in its ways of responding to the needs of every section of the country than at the present time.

Nevertheless, one must frankly admit that it fails to meet three principles inherently involved in rational democracy as applied to extended constituencies; it is not logically *federal*, it is not constructively *representative*; it practically affords no opportunity for the expression of popular will. It is approximately representative only to the degree in which the good sense and wide-ranging sympathies of those in

control succeed by indirect means to interpret the "general consent" of all the churches, which may indeed be a very fluctuating factor.

The A. U. A. is to all intents and purposes a Board of Directors elected at a mass meeting of life members imperfectly combined with an assemblage of "delegates" from some of our churches. These directors are first nominated through a committee in Boston, which offers an opportunity of expressed desire by ballot to all the life-members and as many delegates from the churches as happen to have been appointed at the time of the canvass. Practically the executive officers receive their first election from the Board of Directors, and are afterwards presented for annual ratification; and the choice of directors is limited to a very narrow selection.

Of course this is not an ideal embodiment of democratic principle; and that it has worked so well thus far is a triumph of our instinctive denominational sanity.

Is there any better way?

A year ago we ventured to make some modest suggestions in the matter which seem to have disturbed nobody; and we return to the pastime of making other suggestions in a most pacific spirit but with deep conviction that at any rate these things are worth thinking about, and that our possible folly may provoke some other men's wisdom to more active stimulation.

The elimination of the controlling interest of the life members must of course come sooner or later. The logic of their ascendency is *bureaucracy*, not *democracy* as all may realize. These life-members have vested rights which cannot legally be stripped from them, doubtless; yet they themselves must recognize that they stand for an essentially undemocratic principle, and that any victory which their votes may secure over the votes of the delegate-members, would not be a victory for "congregationalism".

This however is the most delicate problem involved, and we believe it the last to be made a vital issue.

The vital issue lies in the Board of Directors, and more specifically in the method of their nomination. At present, a committee from "around and about Boston" present each year the names of present officers whom everybody expects to have re-elected, and twice the number of directors needed to be elected, on a ballot which is submitted to voters, and they select "which half" of these shall be nominated for election. This makes the official ticket.

Is not this rather a clumsy and left-handed way of getting at the wrong thing? The limit of candidates to just twice the number to be elected is artificial and often invidious; good men frequently do not care to enter into such a competition; while the committee's method of selecting the surplusage of their ticket is inevitably very fortuitous.

Suppose, instead, the method of "direct nomination" were combined with this method. Suppose any name presented by a petition of (say) twenty-five, (or fifty) persons should be put on the ticket,—*and no other names:* and thus the number left undeterminate; would not the nominating committee's position become less embarrassingly illogical and the ticket presented, more rational?

Or still another way, perhaps more radical. To a certain extent a method

of distribution prevails in the Board: only so many members shall come from New England, while a definite minimum shall come from beyond the Hudson; yet all are voted upon by the whole body indiscriminately, and all nominated by that central committee "in and about Boston."

Could not the element of distributed representation with the suggestive influence too of federation be more wholesomely introduced, without doing great violence to established charters and traditions?

There are at present, (besides executive officers) eighteen members of the Board, 12 of whom come from New England, 3 from the Middle States, and 3 from the West. Now suppose the nomination for directors should come, in the first instance, not from that central committee, but from an actual local constituency, what would be the result? We would then have *real representation*, distributed and not concentrated responsibility,—and as a matter of fact would bring no serious revolution in the present constituency of the board.

For instance: there are in New England 12 local conferences; or (eliminating the Hancock Conference which lies within the Maine Conference, and the Cape Cod Conference which consists of but three small churches easily to be counted in with Plymouth and Bay for this purpose, and giving the old Suffolk Conference a rating here) eleven fairly constituent and representative bodies.

Suppose each of these should *nominate* its own representative on the Board. That would make the New England delegation eleven instead of twelve. This year, in actual fact, the Maine, the New Hampshire, Plymouth and Bay, Channing, and Connecticut Valley Conferences, have each one representative; Worcester Conference has two; South Middlesex three, and the old Suffolk two; with Essex, Norfolk and North Middlesex unrepresented. Surely the amount of redistribution necessary would be very slight, the balance would be more symmetrical and the instinct of representative responsibility would become much more vital if the New England members could receive their first nomination thus. So in similar way the three representatives from the Middle States could receive first nomination from the directors of the Conference of the Middle States and Canada; and at least two of the representatives from farther West might receive nomination from the Board of the Western Conference, with a third receiving nomination from the Pacific States Conference, and the one left over from New England's former representation receiving nomination from the Southern Conference.

Of course the final *election* must still remain with the body of life members, and that minority group of delegate members gathering with them at the annual meeting in Boston. But as this body has consented to accept the present method of nomination, which takes actual selection largely from their hand, there is little reason to fear their opposition to this new logical and democratic method—if rightly presented to them.

But what of the executive officers?

Of course we are all abundantly satisfied with the present administration, and would count it serious misfortune should any change come. But suppose a vacancy were to be filled, how would it be done?

According to present custom, the

Board of Directors, (or those members easily within reach of Boston) would at a regular meeting fill the vacancy, and take it for granted that their choice would be ratified year after year, at annual May meetings. We have had the best sort of luck in this mode of procedure for years; but it is not precisely democratic.

Suppose, instead, it should become the custom to take it for granted, hereafter, that vacancies filled by the Board should be considered temporary, and that a *real election* should take place at the next annual meeting; suppose the principle of direct nomination were introduced, with the understanding that any name presented by petition of (say) one hundred, or even fifty members would have place on an official ballot; suppose even that this opportunity of nomination were admitted every year, whether vacancies exist or not,—we suspect that a good deal of incipient and unwarranted discontent would be put out of commission by having its recognized chance to "be counted", the reproach of "cut and dried" methods would be done away with, and a wholesome self-respect of responsibility injected into our whole body as we approximated a genuinely democratic manner of being. Those now in authority would certainly have least to lose from the dignification of their positions.

Let us confess we have no impassioned zest in the urging of these reforms. Better schemes may be devised by other men. But no one can deny that prevailing methods are absurdly out of tune with our ideals, and that the rational method of our evolution lies along the lines of more distributed representation, and more genuine approach to popular choice.

And is it wise to leave the emergence of a demand for a wiser method to some unfortunate day when the unwholesome stress of discord and inflamed dissatisfaction might force the issue rudely from some distorted impulse of factionalism in revolt? In times of peace prepare—for more peace! Why not?

Faith's Twilight

Lord, I believe, and in my faith
I would find peace; though shadows fall
And life seems sometimes grey and cold,
Thy love shines sweetly through it all.

Shines through it all;—yet Lord, forgive
That faith looks still through dusk of grief;
Night still is night; lo, I believe,—
But help thou, Lord, my unbelief.

E'en thro' the sweetness of my faith
That shimmers through the receding doubt
Give me a holier might of faith
That sees no doubting gloom without.

That faith may grow from strength to strength;
And he that hath to him be given;
So shall this little faith of earth
Become the larger faith of heaven.

The man seeking truth must come as a worshipper. He must deny himself his own prejudices and preferences. He must put aside all pride and worldly passion and ambition. He must not ask for the applause oreven for the sympathy of the multitude. His duty is to observe the thing that is, and to allow it to make its own impress upon his mind. Then he is bound to give an absolutely simple report of what he has found. To allow any ulterior motives to influence him would be to profane the altar at which he serves. Even the utility of the truth he discovers is not to him the primary consideration. The question, "Is it true?" must not be confused with any other.—*S. M. Crothers.*

A Seat of Authority in Religion

BY REV. MARION MURDOCH

IF we were asked what was the most fundamental principle in Christianity as interpreted by its founder, or in other words, what the most fundamental principle in religion, according to the teachings of Jesus, would we not answer, his announcement of the indwelling God, of a spiritual principle within, capable of flowering out into all the ethical relations of life? His own divineness was to him but an inference from the divineness of all God's children. One of the wisest of his sayings was that beginning, "The kingdom of God cometh not with observation, the kingdom of God is within you", and ending in that great climax in speaking of the chief seats in the heavenly kingdom. "Why even of yourselves judge ye not what is right?" was but another inference from this premise of the ideal within; and these are the spiritual expressions of that profound philosophical truth announced in our own time by James Martineau: "the seat of authority in religion is the human soul". Not the Council as an infallible body, or the church as an ultimate authority, or the Bishop or Pope, not even the Bible, but the fifty spirits from whom all Bible utterances came, inspired, creative, receptive minds. Every child is gradually creating itself, making and moulding its own soul, learning its great lessons through experience, through the impress of other lives, and through the power to assimilate nature's life. The human mind takes nature up into its consciousness, the human mind and hand reform material things into useful and lovely shapes. The human mind awakes to the fact of its unity with all life, realizes the law of its growth upward, and declares its power to know its own infinitude. It is the spirit within us by which we lay hold of eternal life.

This truth of the source of religion was, it seems, clearly recognized by Jesus. But as time went on powerful organizations grew up, and church councils controlled by the clergy, or by absolute monarchs met to make creeds and to decide all matters of religion and theology for the people. There arose an absolutism in the church which conformed naturally enough to the absolutism in government. We know well how after fifteen centuries came a protest that shook the world.

The parent church had done much to help and bless humanity. We must not lose sight of the fact that with all its evils it had given consolation to thousands of afflicted hearts, it had developed men and women beautiful in spirit, and in self-denying service to the poor, the weak, the suffering. We have only to think of Francis Assisi and Fenelon and Catherine of Siena to realize what saintly spirits were sometimes found among them. There was an underlying spiritual power that sweetened many a life and linked it to that universal life in which all sects are one. But the church was crippled by letter and dogma and the tyranny of external authority, and its religious life was in danger of death through many and strange corruptions. Thus came the grand protest and the announcement of the right of private judgment.

We find that the question of church government has through the years run parallel to the question of national government. Shall the authority be vested in the people? Shall the church government be in the nature of a despotism or of a republic?

We see the controversy over this question still going on in civilized countries to-day. The conflict in France is of tremendous interest to all lovers of the principle of democracy in religion,

and of individual spiritual authority. The controversy in protestant England is also one of deep significance. Some of the most influential leaders of the high church wing are now claiming that individual churches have the right to introduce whatever symbols and ceremonies they please. In declaring this right they are almost unconsciously taking the position of the liberal churches, and setting aside the authority of Bishops and Parliament. It is most interesting that what seems to many of us one of the most retrogressive and reactionary of church movements should lead its adherents to a plea for the independence of individual churches. Every where in civilized lands, with the growing power of the people in secular affairs, we see in the affairs of the church a tendency to resist the official authority of Pope, Parliament, Bishop, Council or Conference.

Through the aspirations and needs of human hearts comes the fellowship of churches, comes the desire to worship together, to work together, to think together over the problems of existence. But the world is now realizing more clearly than ever before that it is an infringement of personal liberty, a detriment to morality, a deep injury to religion itself to have councils speak authoritatively for the individual in matters of faith or form, and that no pope, no government, no organization of any sort should have the power to decide absolutely for the people what the faith or creed should be.

Though there are rightly many families of churches, there is one fundamental thought toward which we are all tending, the thought of spirit, in which we live and move, speaking to every soul and inspiring, warning, convicting, comforting.

While this fixes the seat of authority, while it justifies the personal judgment of right and wrong, it also unites as well as separates, it makes the whole world kin, it joins humanity in a common bond.

By the general recognition of this ultimate authority we shall have the church universal, we shall have, not a unity of belief, but a fellowship of love and service.

The Spirit of Honor

BY REV. ALEXANDER T. BOWSER

THE intelligent observer of modern life sees two spirits or tendencies of thought and action in close competition, each striving for the mastery. The one to attract the attention first, because its signs appear everywhere on the face of things and events, may be called the practical spirit, and measures its attainments by the material prosperity which abounds on every side. It is interested in commerce and industrial achievements, in stocks and bonds, in dividends and bank accounts. The ideal of this spirit or tendency is outward success, and its nourishment is found in new inventions, improvements in machinery, scientific methods in the transaction of business, combinations, trusts, reductions in expenses, quick sales and large returns of the capital invested; but it would starve to death if fed on the precept of the Sermon on the Mount, or the gospel commands of love to God and love to man. And yet its moral standard is by no means a low one. It says with Benjamin Franklin, whose name is held in honor as that of one of the three greatest Americans,—"Honesty is the best policy." It is apt to forget, however, that this declaration taken by itself puts morality on a financial basis. And this is the supreme

temptation of the practical spirit—its great weakness and danger; it lowers the banner of simple truth and right conduct, and raises in its stead the standard of material prosperity. It estimates moral obligations by their commercial advantages, and not by their intrinsic value.

But our observer soon discovers that another spirit is in eager and successful competition with this practical tendency. This is what I have put as my subject: "The Spirit of Honor." By the spirit of honor, however, I do not mean mere fair-play, or the simple obligation of duty. A person may be upright in all his words and actions, and still not have the spirit of honor. This is the possession of one who not only obeys the law of duty, accepts the moral sanctions of religion, acknowledges the obligations of justice, as the code of good citizenship; but takes these as her personal standard of conduct, from a sense of their essential value and the eternal fitness of things. He feels that his personal honor depends on their being supreme,—that he is disgraced if they are violated, either by himself, or by anyone under his control or acting for him. The spirit of honor, therefore, is not allured nor dazzled by any "best" policies, psychological opportunities, outward successes, or clever compromises whatever. It seeks to overcome all difficulties and to attain the final victory by the force of integrity alone, the compulsion of truth, righteousness and moral fitness.

But let us look at this a little closer to see if we can picture to the imagination a bit more clearly what is meant by the spirit of honor. It includes three special qualities, the first of which is self-respect. There can be no true appreciation of its beauty and power apart from the conception of the soul as the offspring of God. This gives a dignity to human nature not supplied in any other way. It never forgets that humanity bears the image of Divinity, is made after the Divine model, and therefore should be about the Father's business —not, however, from the hope of reward, since that is unbecoming in a member of the Divine household; nor yet from the fear of punishment, for that is the characteristic of a slave. It always acts from the instinctive feeling expressed in the familiar phrase *nobless oblige*—the moral obligation for high aspirations and ideal conduct which royal descent forever imposes upon the human soul. Self-respect is self-reverence, self-mastery, the freedom of the mind, and, as Dr. Channing says, "I call that mind free which is not passively framed by outward circumstances, which is not swept away by the torrent of events, which is not the creature of accidental impulse, but which bends events to its own improvement, and acts from an inward spring, from immutable principles which it has deliberately espoused. I call that mind free which protects itself against the usurpations of society, which does not cower to human opinion, which feels itself accountable to a higher tribunal than man's, which respects a higher law than fashion, which respects itself too much to be the slave or tool of the many or the few. I call that mind free which through confidence in God and in the power of virtue has cast off all fear but that of wrongdoing, which no menace or peril can enthrall, which is calm in the midst of tumults, and possesses itself though all else be lost."

Self-respect is a very different thing from self-conceit, though self-conceit not infrequently masquerades in its garments. Genuine self-respect is always known by its attitude towards others—it honors the feelings and rights of every other human being. This brings us to another characteristic of the spirit of honor, namely, respect for others. The spirit of honor extends our conception of the dignity of the human soul beyond our own personality, ever holding it in honor, even as we honor its Father-God; since none are so high as not to need this deference on our part, and no one too low to deserve our recognition of his moral worth as an offspring of Divinity.

The third special quality involved in the spirit of honor is the faith which

believes that the infinite and eternal Energy works in us and through us, the courage which goes forth in confidence as God's representatives to engage in the business of the world, and the heroism which—in the Divine name—dares take the side of truth, right and freedom when falsehood, selfish interests, or social customs would ride rough shod over the sanctities of life, claiming peculiar privileges and distinctions where all should enjoy equal rights and be regarded as of equal importance before the law and in the government.

Thus, you see, the spirit of honor lies at the foundation of democratic institutions, and must be perpetually dominant and victorious if our republican form of government is to continue, and the people prosper and make progress as the centuries roll onward. But we do not live in a perfect world, and perhaps life would not be so interesting in such a world as it is here, where the law of growth prevails and perfection can be attained only through struggle, conflict, victory,—where each person in his own place and work can join the glorious host of truth and goodwill and lend a hand in promoting the health and happiness of all. It is but a dreary pessimism which, beholding "Truth forever on the scaffold, Wrong forever on the throne," cannot likewise see "God within the shadow, keeping watch above his own," forever leading the forces of civilization on toward that perfect day "to which the whole creation moves." The American people do not wish, and will not allow, the principles of truth, justice and integrity to be sent to the rear, while ring politics, frenzied finance, unfair business methods and special privileges flaunt their ignoble banners in the front ranks. We should not mistake counter currents and eddies for the great stream of tendency in modern life, nor think the brazen defiance of the grafter-clan (whether in public office or private employ) means the defeat of altruism, the overthrow of the spirit of honor. For this spirit is still in armour, leading the forces of ideal righteousness to world-wide victory. The great river of life sweeps on with ever-increasing power to the nobler age when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea;" and all the hosts of evil will seek the shadow of darkness, even as bats and owls hide from the rising sun

The signs of this approaching time are many, and may be plainly seen in the field of sport no less than in the serious affairs of business and religion. What means the widespread interest in cleaner athletics? As you well know college men everywhere are heartily responding to the earnest demand on the part of the public for the redemption of football, and its conversion to honorable and manly exercise. And this attitude of the student world toward the spirit of honor in college games is bound to react—has already reacted—upon all the interests of school life. The daily recitations, the various lectures, the test of examinations, the behavior of students when off duty, all feel the call to a higher standard of character. There is no one thing a boy can bring away with him from his college course that will have greater influence on his future career, or be of more value in his relations with the world of work and play, than a fine, undaunted, all-pervasive spirit of honor. And—thank heaven—this spirit now prevails, and will increasingly dominate the student life of our country.

In religion, too, the spirit of honor is marching on to glorious victory. In spite of the backward step taken a year ago by the executive committee of the National Federation of Churches, in excluding from its counsels the delegates from the Unitarian Association, religious fellowship feels as never before the warm currents of human sympathy and mutual good will. Indeed, that regrettable action has been the means of revealing, as may be nothing else could do, the splendid advance made by the spirit of religious toleration in recent years. It has brought out into the open field of public discussion the latent conviction of all leaders of Christian progress, that character and not

creed should be the test of fellowship and the measure of co-operation in religious work, even as it now is the test of Christ-like attainment and the measure of allegiance to the principles of the gospel.

Thus is the spirit of honor pervailing in all the churches to the exclusion of petty arguments by which the defenders of the doctrines of yesterday are seeking to obscure the light of the progressive scholarship and the scientific faith of to-day; and the new era is at hand when religious people, while differing honestly on many points of belief will see eye to eye that all lovers of righteousness are representatives of the universal Father, followers of his Christ and bound by the bonds of Truth to join together in establishing the kingdom of heaven here on earth.

The Closer Fellowship of Unitarians and Universalists in the West

BY REV. R. T. JOHONNOT

SINCE the following article may seem too frankly critical, a personal word may be allowable, to show that I speak as an insider as regards both denominations. Ordained into the Unitarian fellowship, and having my first settlement over a Unitarian church more than twenty years ago, I found a fellowship of which I can not speak too highly, and with which I have ever been in most hearty sympathy. At the end of my course in the Harvard Divinity School, circumstances led me to accept a call to a Universalist church; but the change in denominational relations was due to no change in faith nor to any dissatisfaction with the Unitarian body. I requested that my name might still be borne upon the roll of ministers in the Year Book of the A. U. A., and I have been honored by the continuance of that fellowship up to the present time. I have always felt myself to be a Unitarian minister. In the Universalist church I have found another goodly fellowship whose ties have grown stronger with the years and the kindness shown to me. I have preached exactly the same gospel in the one church as in the other. I have ever endeavored to be loyal to the denominational work of the Univarsalist church since my connection with it and there has come to me a growing sense of the dignity and honor of being a Universalist minister. Fifteen years of settlement over a church in the suburbs of Chicago composed of both Unitarians and Universalists with constant opportunity to mingle in the gatherings of both denominations further conspire to make me feel like a member of both denominations with a privilege of acquaintanceship in each accorded to but few.

Now what of the closer fellowship of these two bodies in the west?

We liberals easily see the folly of maintaining several struggling orthodox churches in a community which can adequately support not more than half so many, when the difference between them is merely one of form or policy or of unessential dogma The petty differences and jealousies which keep these bodies apart seem unworthy of Christians. To one who knows both Unitarian and Universalist churches there is equal reason why they should work together. Here in the central west, while there has been some cooperation between the Unitarian and Universalist bodies, for the most part there has been either a frank ignoring of the existence of the other or a secret

distrust of the other's methods or theology. For instance, the "Universalist Women's Association of Illinois" and the "Chicago Alliance of Unitarian and Other Liberal Christian Women" each holds a meeting in the month of May. For some years these two meetings, made up of women of the same class and doing the same kind of work, fell upon the same date. In some cases they were held in churches not a mile apart; yet neither seemed to have any knowledge of the existence of the other. I am not speaking now as one desiring an union of these two bodies; but it was somewhat disheartening to one who passed, as did the writer, from one meeting to the other, to find each body calmly speaking of itself as the only body of liberal Christian women and totally ignoring the existence of the other; yet it would be difficult to distinguish any real difference between the atmosphere, aim, or methods of the two meetings. It must also be confessed that in some quarters in both denominations there has been much distrust of the other by each. Many Universalists openly express themselves as having no sympathy with the Unitarian body and many Unitarians think the Universalists but little different from the "orthodox" denominations.

To one outside both bodies yet acquainted with the work, thought, and spirit of each, there is surprise because Unitarians and Universalists do not have a closer fellowship. To one inside both bodies and anxious for the spread of the ideas they both represent there can be only regret because there is so little fellowship and co-operation between them. When orthodox denominations are seeking, and to some extent accomplishing, union with one another, it seems to belie the spirit of liberality claimed by Unitarians and Universalists that they maintain the old barriers between themselves.

My acquaintance with the churches of these two denominations convinces me that in theology, polity, style of service and preaching, general aims and methods, these two churches are essentially one. The difference lies in origins, history, traditions, organizations and leaders honored; it lies in the different emphasis placed on certain ideas; in a subtle atmosphere which cannot be described but is peculiar to each.

Now recognizing the fact that the union of these two denominations is at present impracticable and not worth talking about, a closer fellowship between them and more of co-operation are both desirable and possible. At least this is true in this central west where each is numerically weak, and where the struggle for existence is severe. Added strength and dignity could thus be given to what is practically a common cause, and much encouragement to the various workers. The advantages of such a course are so obvious that it is worth while to diagnose the case more fully and note what has stood in the way of this fellowship.

Among the many reasons which a full statement would bring forth, the following are prominent:

1. Lack of mutual acquaintance. This lies at the very bottom of all other reasons. Out of it springs much of prejudice and misunderstanding. Sidney Smith was once asked how he could hate a certain man when he did not know him and his reply was, "How could I hate him if I did know him?" If Universalist and Unitarian knew each other better there would be much more of mutual respect and regard.

2. On the one hand Universalist bigotry; on the other Unitarian snobbishness. This is plain speaking but it holds much truth; it brings out facts that must be reckoned with, if better relations are to prevail. To my sorrow I confess that I have met with not a few Universalists who are bigoted toward Unitarians. They regard Unitarianism as unchristian and destructive of religion. "What concord hath Christ with Belial?" they ask, when any rapprochement is broached. To be sure this notion is dying out with the passing of the older generation; but it can not be denied there has been much open

hostility toward Unitarianism in Universalist circles and this feeling has not wholly died out. It is also too true that an attitude of superiority and often of superciliousness has been taken toward Universalists by Unitarians. A higher culture, a broader vision, a more aristocratic position has been tacitly assumed by the Unitarian in his intercourse with the Universalist. This is betrayed by the profound ignorance which the rank and file of Unitarians have about the history, leaders, literature and teaching of the Universalist Church. It is assumed very commonly that none of these things are worth their while. I recall attending a Unitarian conference soon after I came into the Universalist fellowship and being thus introduced by one Unitarian minister to another: "This is Mr. Johonnot who has fallen from grace." The point lies in the fact that the speaker was in earnest; it was no joke and I was made to feel that I had passed out of the "Brahmin caste" in leaving, as he supposed, the Unitarian church. The attitude of real, though it may be unconscious condescension, is too often taken by the Unitarian in his intercourse with his Universalist brother. Less bigotry on the one side and less snobbishness on the other are essential conditions in promoting a closer fellowship.

3. Another great obstacle is sectarianism in its worst phases. A certain love of the organization to which one belongs, pride in its history and achievements, loyalty to its work are not only pardonable but desirable and necessary to the advancement of the cause represented. But devotion to a mere name should ever be subordinated to devotion to a cause. Especially should we look for this among so-called "liberals". But I often find both among Unitarians and Universalists a passionate devotion to a denominational name which prevents any recognition of the same ideas and principles under a different name and further prevents any sympathy or, at least, any co-operation with a movement which does not have the denominational label. I recall being challenged some years ago by a young man to answer the question whether I was a Unitarian or a Universalist. When I replied that I cared very little for the name given to certain doctrines, or preaching or churches so long as the churches stood positively for definite ideas and principles, I was met with the answer, "Well, *I* care a great deal." In my experience this answer is quite typical. The parish to which I now minister is independent of denominational relations but is made up chiefly of Universalists and Unitarians. There is connected with it a regularly organized Universalist church in fellowship with that denomination. Sometime ago a Universalist family moved into town and seemed much pleased to again connect themselves with a Universalist church, having lived for sometime where there was none. They became faithful workers in the parish and, so far as I know, were satisfied with the doctrines taught in church and Sunday school. But after a few years they discovered that the parish was not Universalist in name: whereupon one member declared that she did not care to attend it longer. Another lady who took great pride in calling herself a Unitarian to which I have no objection, though a member of the parish for many years said she should leave it if it was called a Universalist church though she found no fault with the ideas for which the church consistently stood. This is what I mean by a too great sectarianism, too great devotion to a name. I recall another Unitarian family living here for some years who refused to connect themselves with the parish and would not attend church because they conceived it to be a Universalist organization. This spirit which cares for a name much more than for a faith is a great obstacle to fellowship between these two bodies under discussion and it is altogether too general. Of course, there are many in each denomination who are too liberal to be guided by a mere name; but sectarian bigotry is altogether too common among the followers of each denomination.

It appears to me high time for us all to become truly liberal to the extentof overcoming these differences and forming a closer fellowship between theUnitarians and Universalists here in the central west. The first step toward this is getting better acquainted. To this end there should be more frequent exchange of pulpits by the ministers of the two denominations; attendance by laity and ministers of each body upon the conferences of the other; a subscription to the printed organs of each denomination by members of the other. I am bound to say that in my judgment Unitarians are much more lacking in knowledge of the work of the Universalist church than is the case *vice versa*. I always find several Universalist ministers in attendance upon the meetings of the Western Conference when it is held in Chicago; but even a session of the General Convention of the Universalist church rarely draws the attendance of Unitarian ministers of the vicinity. When the former "Unitarian" was published, I found it on the tables of very many Universalist ministers but I think it true that very few Unitarians take a Universalist paper.

A fuller acquaintance would go far to destroy the second obstacle named above to this closer fellowship. Universalists will find that Unitarians really are religious people; that they are not concerned wholly nor chiefly with critical and destructive work; that they have reverence for all things holy and faith in all things good. Unitarians will find that Universalists are not mere textualists nor concerned wholly with the dogma of universal salvation and the proving of it by biblical texts; that their literature is worth reading, their conferences worth attending; in short that there is a culture and a liberalism in the Universalist church which will not make necessary any great stooping in order to accommodate one's self to it.

On both sides there is a demand for greater catholicity which, however it may cherish the traditions of one name or organization, cherishes ideas and principles above all else and rejoices to work for them under whatever name organized.

It is not to be expected that there will be a merging of one denomination in the other; nor an organic union of the two under any name or form. Simple, easy and desirable as this may seem to some, it is wholly impracticable at the present. But much can be done to bring about closer fellowship and greater co operation and this appears to me greatly to be desired. We may at least cultivate the spirit of fraternity and the recognition that both denominations stand for practically the same ideals, methods and faith. We can thus generate a spirit of unity which will stand both in good stead; which will prevent much waste of effort and duplication of missionary movements. Instead of thinking of ourselves as separate and divergent churches, we can feel that we are sufficiently one so that wherever a church of one denomination exists and there is not a sufficient support to justify the formation of a church of the other body, all the people of this other denomination shall unite in support of the church already in existence. Let Unitarians, who have no church, support and work with the Universalist church which is on the ground and Universalists who have no church of that name heartily co-operate with the existing Unitarian society. In this way differences will soon disappear, sympathy and fraternity will grow with mutual acquaintance, increased power and influence will come to each.

We have to work out our salvation, but the work is mainly to be done by the unseen exertion of the invisible soul. It is when sins of thought and feeling are indulged that they grow into sins of life and conduct; and after all, our great sins—the main things we have to confess and seek pardon for—are sins of thought and feeling rather than of life and conduct.—*John F. W. Ware.*

"No one is ever really beaten unless he is discouraged."—*Lubrock.*

FIRST CONGREGATIONAL SOCIETY, QUINCY, MASS.

Congregation Gathered 1634. This Building Erected 1828.

Our Historic Churches

VI. The First Church, of Quincy, Mass.

BY REV. HENRY WILDER FOOTE

IN September, 1639, a small group of the inhabitants of Boston, to whom lands had been assigned at Mt. Wollaston (now Quincy, Mass.), were gathered together as a church in the latter place. The church at first consisted of six men, shepherded by a pastor and a "teacher". The withdrawal of even so small a flock from the town and church of Boston,—then only nine years old,—was regarded with apprehension as liable to weaken too greatly that little settlement. The fear proved to be unfounded, and of the Mt. Wollaston church it was reported eighteen years later "that Mr. Flynt and Mr. Thompson (the two ministers) are each allowed fifty-five pounds per annum, paid generally in such things as themselves take up and accept of from the inhabitants." After the death of Mr. Thompson in 1666 and Mr. Flynt in 1668 the church "fell into unhappy divisions" and it was four years before the people could agree upon Moses Fiske as their successor. He remained their pastor for more than thirty-six years and at his death left the society in strong and healthy condition. The congregation at that time was occupying its second church building. There is no record of the first meeting-house, nor of the erection of the second one, though it was probably built about 1666. In 1731-2, under the ministry of Rev. John Hancock, father of John Hancock of Revolutionary fame, the society built its third church, which stood almost a century, until the erection of the present edifice in 1828. During Mr. Hancock's ministry of eighteen years the church records show that he baptized John Adams and "John Hancock, my son," the former of whom became in later years President of the United States, while both were signers of the Declaration of Independence. It is the connection with John Adams, and his son John Quincy Adams, the second and sixth Presidents, which is the most noteworthy feature in the history of the Quincy church. Both were baptized by its ministers, both are buried here beneath its walls. The Quincy church is the only edifice in the country beneath which two Presidents lie buried. Tablets to them and their wives stand on either side of the pulpit. Recently two new tablets of historic interest have been affixed to the church walls. One is to the memory of that Josiah Quincy for whom the town was named. It bears the family coat of arms and motto, and is inscribed as follows:

In Memory of
COL. JOHN QUINCY
of Mount Wollaston.
Born in the North Precinct of Braintree,
in 1689,
He there Died July 13, 1767.
A Prominent Public Man of the
Provincial Period.
Twenty-Eight Years Representing
Braintree in the General Court of
Massachusetts Bay
And
Speaker of its House of Representatives
From 1727 to 1741.
Colonel of the Suffolk Regiment
And Long a Member of His Majesty's
Council.
In His Honor This Town of Quincy
was Named
1793.

The other is to the elder C. F. Adams, and reads.

CHARLES FRANCIS ADAMS.
1807-1886.
Legislator, Publicist, Diplomat.
Insistent for Freedom.

Throughout the Great Civil War
Minister of His Country
At the Court of Great Britain,
He There Sustained Its Cause,
1861-1868.
He Served as Its Representative
In the Geneva Tribunal,
1872.

The church now contains seven memorials; four of white marble on the pulpit wall; a bronze one on the right wall to John Wheelwright, and on the rear wall two marble ones to Rev. Peter Whitney and Rev. William Parsons Lunt, D. D.

During the eighteenth century the Quincy church was steadily moving with the current that was bearing so large a proportion of the oldest New England churches from Calvinism to Armenianism. The ancient beliefs,—especially belief in the Trinity,—were steadily fading away, though it was not until the opening years of the nineteenth century that the split came between conservative and liberal, between Orthodox and Unitarian in New England Congregationalism. As early as 1749 the Quincy church had become identified with the liberal tendency which at length drew it into the Unitarian fellowship. In that year, when the minister, Rev. Lemuel Briant, expressed views at variance with the older doctrine his people supported him with the declaration, "We commend our Pastor for the pains he takes to promote a free and impartial examination into all matters of religion that all may judge even for themselves what is right." Ex-president John Adams, answering in 1815 an assertion that Unitarianism was a new development, wrote, "I can testify as a witness to its oldage. Sixty-five years ago, my own minister, the Rev. Lemuel Briant; Dr. Jonathan Mayhew of the West Church in Boston; the Rev. Mr. Shute of Hingham; the Rev. John Brown of Cohasset; and perhaps equal to all if not above all, the Rev. Mr. Gay of Hingham, were Unitarians."

Since the building of the present church the society has moved quietly and earnestly upon its way. It has been blessed with long pastorates, one extending to forty-five years, and eight of the first ten ministers died in office. Though unmarked by notable episodes the recent years have left their record of high ideals and honorable service in the place with which for nearly two and three quarters centuries the church has been identified.

A Toast

For a Fraternal Gathering

Some of our friends have curious ways
That mar their well-meant actions,
And some of them in politics
Train with unruly factions;
Some never go to church at all;
Some go to the wrong ones;
Some of them have most feeble wills,
Some have extra-strong ones;
Yet we should think extremely well
Before we try to mend them;
I really think its better far
To take our friends just as they are,
And love them as we find them.

E. H. Addington

New Orleans, La.

Contemporary Portraits

IV. Rev. Mary Augusta Safford

WE present for our contemporary portrait this month the face of a preacher whose part in the development of things Unitarian in the West has been significant. Mary Augusta Safford is not a "woman minister", but a minister who is a woman; a distinction which she herself would insist upon, and which we are ready enough to recognize Woman she certainly is, with winsome personality of grace and charm; delightful in social converse, vivacious, sensitively refined, and pre-eminently feminine in the right and not the wrong sense of the word; but minister too she distinctly proves herself to be, in no wise falling short of the intellectual and administration gifts, the pastoral vigor and straightforward practicability of service which makes for success in any faithful ministry, whether man or woman serve.

Miss Safford is Western born. Quincy, Illinois, had a Unitarian church in it in 1851 when she was born; but evidently her parents would have none of it, for she grew up in rigid Calvinistic training, and of her own soul's assertion of independent thinking found her way into the larger faith. The finding of her faith brought with it the finding of her vocation. It were a faith to be preached abroad, when once a soul with the gift of utterance received its passion; and Miss Safford "was called" to be a Unitarian minister and accepted the call without troubling to consider the question as to whether women should enter the ministry.

Miss Safford did not seek a Divinity school for professional training, but pursued her way through the regular courses of Iowa State University, making that become "Divinity School" for her by the illuminating "point of view" from which she approached all studies contained in her curriculum. When she was graduated she began ministering immediately in the "home town" where she was then residing, Hamilton, Ill., and organized there a Unitarian church in 1878. Here she remained a year and a half, and her work was evidently not unobserved; for in 1880 the Iowa Unitarian Association invited her to come over into their Macedonia to be ordained as a regular minister, and take charge of a young movement in Humboldt. Here she remained five years with most notable success, a strong and flourishing church growing up about her. In 1885 a larger work opened in Sioux City where a Unitarian enterprise was just beginning with Rev. Oscar Clute as its first organizer. Here she remained for fourteen years, and under her guidance the Sioux City church became the strongest and largest in the state and her influence extended far beyond its parish lines.

In 1899 a Missionary Secretary for the state of Iowa was obviously needed and Miss Safford was inevitably selected to take the position in connection with the pastorate of the important but languishing society at the state capital, Des Moines

Never was missionary work more zealously and alertly presented. Preaching stations were established all about, enfeebled churches were stimulated to new activity and the Iowa *esprit de corps* became a significant factor in our missionary history. Miss Safford was possessed with a marvelous physical vigor of which she was wanton; and a kindling optimism that was nervous with energy to a degree of reckless prodigality, and she had the fine gift of imparting her zest to all who worked with her whether in congregation or in the fellowship of the ministry.

Of late Miss Safford's work has been most distinctly that of a missionary and

from the very beginning the missionary fervor has been engaged in all her undertakings. But more truly her missionary successes have been built upon the substantial basis of straight-going ministerial adaptability. She is first of all a forceful and winsome preacher. Thoroughly womanly and with a woman's grace of elocution and distinctly a woman's charm of voice and countenance the substance of her preaching is vigorous, thoughtful and constructive. She has fertile imagination, a wholesome dash of humor, an almost coaxing gift of persuasion, and a concrete method of focussing practicability to make words quickly productive of results.

Naturally allied to these gifts are those of organization. She is a deft shaper of disorganized elements into orderly method, and a shrewd administrator of perplexing details. Not always in sympathy with general denominational methods of control, she certainly presents in her own work significant object lesson of how things can be done —provided a Miss Safford is about to do them.

Not least to be thrown into the reasoning is her success in proving herself more than a parish minister where she is most successfully that. Always tremendously busy about her immediate work she has time to do other things too. In matters of philanthropy and public service she has made record in every community where she has served. In matters intellectual and cultural she has everywhere been active, her organizing ability in such things being indeed a notable factor of her parish work while reaching beyond it. She is a zealous worker in the cause of Women's Suffrage; and more than one local humane society owes its origin to her vigorous ways of going about things.

Of course Miss Safford has done too much, and worn herself out with over zest of activity. That's one of the woman's ways that rarely seems to be avoided. It is not perhaps, that women cannot stand as much hard service as men; rather they insist inevitably on continuing hard service till the limit of strength is passed. Miss Safford received official notice last year (from powers higher than ecclesiastic) that she would better abate her pace, and some vacation was taken and enforced rest secured. Now she is back to service in full vigor again, with sympathetic helpers at hand, wholesome experience accumulated but ardor unslackened, rejoicing in the achievements of twenty-seven years of active ministry, and with a large field of activity very alluring before her.

Faith

(*A Meditation*)

BY REV. HARRY ELMER GILCHRIST

"Faith is the substance of things hoped for, the evidence of things not seen." This is the Apostolic definition, and there is none better. It is the prophetic realization of the mind's anticipation. It is the objective reality substantially grasped and possessed by the subjective mind. It is realizing in thought what is to be realized in experience. It is a concept intensely held, and the dynamo which pushes or forces itself into a real achievement by its own inherent determination. It is confidence in the unknown and is a vital factor in all great achievements.

Every great accomplishment that has entered into the world's progress has at first been a matter of faith. Faith holds in solution the future product. It is not a blind, superstitious acceptance of impossibilities. It has its basis in a rational interpretation of experience, and is a vision rendered by that experience.

It is a witness to the probabilities of the future, i. e.—"the evidence of things not seen." The faith of Columbus grasped and witnessed a new world. Faith is assuredly a demonstration of realities beyond those of immediate scientific or mathematical certainty.

It is often a consciousness of knowledge which cannot be demonstrated

through sense-perception. In this it witnesses to the existence of a rational soul or spirit with faculties transcending those of sense.

Faith discerns and fixes its eye upon ends, and so educates us in the means of attaining those ends. Faith sees an Atlantic cable, and leads to the discovery of the means by which it is realized. It removes mountains. It tunnels them; it alters the very contour of nature.

Misguided faith does not prove faith to be a delusion; it merely shows the use of false data or the employment of the wrong principles of faith There are principles of faith just as certainly as there are principles of logic to govern the mind's operations.

Faith is more than belief. Belief is intellectual assent: faith is a spiritual or psychical grasp. Faith is the dynamic of progressive existence. It is vital. Its vital need is an evidential fact pointing to the possession of a spirit by man, or better still, that man *is* a spirit.

Primarily it is a gift, secondarily an achievement. It is a part of the talents which are ours from the Giver of all life; but it is strengthened by a proper education in which all of our faculties are properly employed.

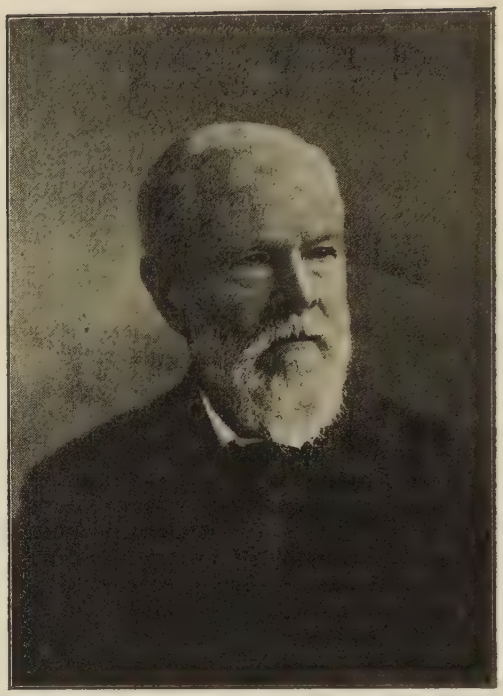
Applied to religion it makes the world a real world, and leads our thought to God. Spiritual data, among which faith itself must be included, are sufficiently abundant to warrant its existence, and its recognition of God and the eternal verities.

A man without a religious faith is a sad exhibition of arrested development. Something is missing. The instinct of humanity rejects with scorn the attempt to eliminate religious faith from human experience. A man without faith seems an anachronism in life and creation,—something abnormal. We may safely rely upon the primary facts which universal faith recognizes. One might well say with safety that the true *regula fidei* is the universal faith of mankind. When man has poised himself on the summit of his intellectual knowledge and his practical experience, faith unfolds before him a vision of his immortal destiny.

Dear Father! Enable me to so purify and strengthen my faith, by a right understanding of history, the world and my own personal experience, that I may be led by the highest principles of truth and right, to do Thy will, and in so doing to realize a life of solid usefulness, and prophetic of a noble destiny. Amen.

A Notable Occasion

On the evening of March 17th, at the First Religious Society Church, in Roxbury, Boston, (Dr. JamesDeNormandie's) the study chair of John Eliot, the apostle to the Indians, will be formally presented to that church by the First Parish Church in Dorchester, (Rev. E. R. Shippen's) The occasion will be a noteworthy one, both parishes taking great interest in the arrangement of the services. This ancient relic of the Apostle Eliot was bequeathed to the Dorchester Church by the Rev. Thaddeus Mason Harris, and has been carefully preserved, miraculously escaping the fire which destroyed the church ten years ago. The Apostle Eliot was the first minister of the Roxbury church, and few, if any, personal relics of the time are in existence. Dr. DeNormandie has always taken a warm and special interest in Eliot's life and work, and the gift from the Dorchester church is sure to find an honored place. The program, though not yet completed, will offer much variety, including music by the two church choirs and addresses by the ministers and local historians. It is understood that the pulpit will be decorated with pots of growing ivy brought by Dr. DeNormandie from John Eliot's church in England. The occasion will mark the twenty-fourth anniversary of Dr. DeNormandie's settlement. A large number of beautiful memorial tablets have recently been placed in the Roxbury church which add materially not only to the charm of the quaint interior but to its historic interest.



Rev. Francis Tiffany, Eighty Years Old

Francis Tiffany has been, all his lifetime, a prodigious friend-winner; and as his life rounded out its richness of fourscore years last month, his accumulation of friendships is of no slight substance. We had the good fortune to be in Boston at the Ministerial Union preceeding his birthday when a large company of his clerical friends sat at lunch with him, and took some pains to let him know that they had found him out in his hoarded bounty of octogenarian grace, despite all disguises and concealments. It was certainly a very invigorating event. The persistency of youth was never more in evidence; such gamboling and sport of wit and good fellowship is rarely to be experienced even when Unitarian optimists pass the eightieth mile-post of cheerful achievement. Dr. Charles G. Ames began it, a fellow feeling of maturing juvenation making him wondrous genial and witty. Rev. Julian C. Jaynes of West Newton spoke for the parish with which Mr. Tiffany has been more identified than any other in his active ministry, and affected the cruelty of torturing eulogy with relishing grace and actual charm of good fellowship. Rev. H. G. Spaulding read a felicitous poem; a check of $800 was tucked into Mr. Tiffany's vest pocket as a gross and material method of expressing what his brother ministers had in their hearts of love and good will; and then Mr. Tiffany responded—in his own way; full of effervescent humor and tender feeling.

We are glad to have had part in this gathering because there are not too many men whose rare spirit of manhood reaches the level of Francis Tiffany's, or whose service is more genially to be appreciated in its lengthening influence for good.

Mr. Tiffany was born in Baltimore in 1827 and graduated from Harvard

University in 1847. He spent two years in the Harvard Divinity School from which he graduated 1852 and immediately began his ministry at Springfield, Mass., where he was ordained Dec. 30, 1852, remaining there until 1864. A year or more was spent as Professor of English Literature at Antioch College, and then came the settlement at West Newton which practically extended from 1866 to 1883. Since that time he has travelled much, preached not a little, published one or two characteristic books, and of late has been notable for his unique contributions to the editorial columns of the Boston *Herald* These editorials are of course not signed, but every reader of the *Herald* recognizes them, and looks for them in the Monday issue. He has also contributed a regular series of sermons for the Sunday edition of the *Herald.*

STANZAS FROM MR. SPAULDING'S POEM.

Brave man of God! You've always fought
For justice, freedom, truth, and love;
No worldly prize or guerdon sought—
Enough, to fix men's thoughts above;

To shame the coward's love of ease,
Arouse an ardor for the Right,
Diffuse life's gladness—such as these,
Your steadfast aims throughout the fight.

For you the victory's never won,
The battle-cry is never stilled,
While work remains that must be done
And days with service can be filled.

Stay with us, Francis: for our land
Needs loving, brave, and cheery men;
Needs you, and more like you, to stand
And speak God's truth with voice and pen.

Andover, N. H., News

Country ministers are spared many meetings which those in the city have to attend, yet the country has its interests too. For example this is the program that faces me this week:

SUNDAY—Morning service followed by Sunday School.
2:30 P. M.—The Celleyville Sunday School.
7:00 P. M.—The Young Peoples' Religious Union.
MONDAY—The duties of chaperone at a district school sleigh ride held in honor of the teacher's birthday.
TUESDAY—Supper of the Celleyville Young Folks Club.
WEDNESDAY—Woman Suffrage Club.
THURSDAY—The party given by the graduating class of Proctor Academy.
FRIDAY—Evening calls.
SATURDAY—Initiation into the order of Good Templars, which a number of the children are joining, a total abstinence order.

When you add to this preparing a sermon for next Sunday, twelve hours of Latin, reading the Boston *Herald* and *Transcript*, systematic study, making calls, planning for a Grange meeting on the Gypsy and Brown Tail Moths, raising money for Proctor Academy, besides listening to the original wisdom dispensed in the country store—bearing these duties in mind it does not seem as though New Hampshire county ministers are likely to incur *innocuous desuetude* of their faculties.* But work goes easily in this atmosphere and the mountains summon us to rise to our best efforts.

San Francisco

Resurgam

The stricken city lifts her head,
With eyes yet dim from flowing tears;
Her heart still throbs with pain unspent,
But hope, triumphant, conquers fears.

With vision calm, she sees her course,
Nor shrinks, though thorny be the way.
Shall human will succumb to fate,
Crushed by the happenings of a day?

The city that we love shall live,
And grow in beauty and in power;
Her loyal sons shall stand erect,
Their chastened courage Heaven's dower.

And when the story shall be told
Of boundless ruin, loss and dearth,
There shall be said with pride and joy;
"But man survived, and proved his worth.

—C. A. MURDOCK.

"Never deem anything as of advantage to thee, that shall make thee break thy word or lose thy self-respect."—*Marcus Aurelius.*

"Amongst Ministers"

NOTE—We wish to have this register as complete as possible and cordially welcome information from any source which can help us make it so.

CALLS.

Rev. John F. Mallick, of Littleton, Mass., to Great Falls, Mont.

Rev. Geo. W. Fuller to the church in Spokane, Wash.

Rev. A. H. Coar, of Farmington. Me., to the joint pastorate of the churches in Holyoke and Amherst, Mass.

Rev. E. J. Prescott to the church in Warwick, Mass.

Rev. F. K. Gifford to the church in Laconia, N. H.

Rev. W. A. Wood to the church in Wilton, N. H.

Rev. F. W. Holden, of Norton, Mass., to the church in Milford, N. H.

RESIGNATIONS

Rev. C. N. Meyers from the pastorate of the church in Chattanooga, Tenn.

Rev. W. N. Jones from the pastorate of the church in Oakland, Cal.

DEATH.

Rev. John M. Marsters, Jan. 27th, at his home in Cambridge, Mass. Graduated from Harvard 1847. Held pastorates at Woburn and North Cambridge, Mass., but most of his career was harassed by ill health.

A certain minister once said at a state conference: "What we need to make our cause more vital and prosperous is more men in the pews and more women in the pulpits." It was said half-laughingly by one who would be the last to count sex-qualification a factor in achievement in any phase of religious work; but it had its suggestion. Are women successful in the ministry and needed there?

We propose this month to consider the matter from the view-point of the woman who has actually been there. We have presented to a number of our ministers who are women the following questions, and publish below their responses.

"You have doubtless entered the ministry convinced that its work could be efficiently and inspiringly done by a woman not less than a man. How has your actual experience given answer to your conviction? Have you found sometimes that the very fact that you are a woman has given you a peculiar advantage? Have you found the prejudices of conservatism an actual hindrance? Do you discover that a woman's ministry is in any essential ways different from that of a man?"

REV. IDA C. HULTIN,

Minister of the First Parish Church, Sudbury, Mass :

The particular circumstances attending my entering the ministry did not give rise to any discussion regarding the question of sex. Comparisons came later.

Yes, I have found the prejudices of conservatism an actual hindrance to my work. Rather, I have found them a hindrance to entering different phases and fields of the work. When however a field has once been entered the prejudices seem to have passed away in that particular place.

The problem of human differentiation it seems to me, lies in that general realm where the consideration is of woman as woman and of man as man and has nothing to do with the question of the relation of the real self of either one to any of the specific phases of life. Hence, in the particular work of the ministry it is not, in my opinion, a question of man or woman but of the fitness of either one. There are some men who are more fit to minister to others in the things of the spirit than are most women, and there are some women better fitted than are most men. Any peculiar advantage possessed by either must be the result of personality and not an essential attribute of sex.

If women ministers, like some women

writers, could hide behind masculine names, I doubt if the gender of their work would be detected. In the nature of the case this is of course impossible. As it now stands there are ministers and women ministers with too great an emphasis, I fear, upon the adjective both by those who object and those who approve.

The time will come when fitness for the work will be the only condition. However it will probably be quite impossible for those who consider the minister's calling to be a sex prerogative to recognize the validity of such a claim.

Rev. Caroline Bartlett Crane,
Of Kalamazoo, Mich.

I did, as you say, enter the ministry "convinced that its work could be efficiently and inspiringly done by a woman not less than by a man". My experience and the experience of other women ministers whom I know well has deepened that conviction. I have not discovered that a woman's ministry differs "in any essential way" from that of a man, and if a woman tries to make it different (for example, neglecting sound reasons for things in favor of "superior feminine intuitions") she and her ministry will surely come to grief.

In many unessential (though not unimportant) ways, the ministry is different, though how different, cannot be told in 400 words. Should I mention "tact"? One Mrs. Reed tells me of having expressed great pleasure in meeting her minister at her door. "Yes", he tactfully replied, "I'm calling on the R's this week". "Now", said the exasperated Mrs. R., "You *know* no woman in the world would have made such a blunder." "No, not *just* such", I admitted, "but—there are others". I dare not make any superior claim of tact.

But, to name just one point wherein, as it seems to me, the balance is rather in favor of women ministers: I believe they are naturally rather more practical and executive; look better to the administrative side of church affairs. (You know Pestalozzi advised that women be placed on boards of school administration for the same reason.) Confirmation of this view is to be found in the history of many a dead little church which a woman has been permitted to take in hand and resurrect into vigorous and self-sustaining life, because no man wanted it.

But brains, heart, culture, intuition, aspiration, tact, good sense, good humor, good management, are all more matters of individuality than of sex; and no man or woman should ever enter the ministry with the notion that a human being in that calling can well dispense with one available jot of any such good human qualities.

You ask about "the prejudices of conservatism" as actual hindrance to the work of the woman minister. About the only prejudice of conservatism which need concern the readers of The Unitarian is that to be found in the evident great reaction against women in the ministry among the leaders of the American Unitarian Association of the last few years. We all feel it. We all know it; men as well as women. Let's be frank enough to say it.

Rev. Mary A. Safford,
First Unitarian Church, Des Moines, Iowa.

No, I did not enter the ministry "convinced that the work could be efficiently and inspiringly done by a woman not less than a man." This question did not occur to me. Having found a religious faith that was strength and joy, I wished to give this faith to others who, like myself, had been reared amid the gloom of Calvinism. Having the freedom of the prairies nothing hindered me.

My experience and observation for more than twenty-seven years of continuous service in the Unitarian ministry has convincted me that women can do quite as good work as men in all the lines of activity that vocation includes to-day.

I have also been convinced that the

work of women ministers, when of equal worth with that of men, receives just and generous recognition from their individual parishes, but not from the denomination at large. There is usually some prejudice against women ministers in a parish that has never called one to be its leader, but this is overcome, when the right woman is given an opportunity to make her power felt.

In Iowa, women have so long worked side by side with their brother ministers that the question of sex as a condition of fitness to serve as the pastor of a church or the president or secretary of the State Conference, does not arise, save in a few communities where there is a large foreign population.

Rumors have been heard that because of the equal opportunities for men and women, in the liberal ministry of Iowa, certain men prefer to take parishes in other states If there are any such men, they must be men who are not sure of their ability to do as good work as that done by women. *Strong* men are not afraid to work with women ministers. So far as work in the individual parish is concerned, the advantages of being a woman are fully as great as the disadvantages.

The thing that makes it hard for women is that having *proved* their ability and fitness to do the varied work of a modern minister, they must nevertheless constantly contend against ecclesiastical prejudice and sex orthodoxy.

If those who hold official positions, when told of prejudice in any parish against calling a woman minister, would minimize this prejudice, if they would make it a rule to recommend good women ministers as heartily as they recommend good men ministers for positions that need to be filled, the woman minister would soon cease to be an "anomaly" in the denomination at large. As things are, every woman who takes a parish, that has always been "manned" before, is obliged to face all the difficulties that a brother minister would encounter and many additional ones. For this reason the work of a woman minister is harder than that of a man minister, but in no other way do I regard it as essentially different.

Parishes that are accustomed to both men and women ministers realize that it is not sex but ability, devotion to high ideals and love for human souls that makes a man or a woman a true minister.

Rev. Margaret B. Barnard,
Minister of the church in Rowe, Mass.

A woman in the ministry to-day faces practically the same problems as confront a man. Her work is in no essential way different from his. She has certain limitations which he has not. He has some which she has not. Now and then, the novelty of a woman minister has a tendency to bring out larger audiences, perhaps to draw attention to her work.

On the whole however, a pastorate to be successful, whether the incumbent be a man or a woman, must have the same motive of consecration, and the same devotion to high ideals.

As to prejudices to-day, they are fast disappearing, and while there are still pulpits and places where a woman would be *persona non grata*, they are growing less each year, and the right kind of woman consecrated to her work may be quite sure of an opportunity to serve the world as a minister.

Rev Eleanor Elizabeth Gordon,
Secretary of the Iowa Unitarian Association.

On a certain summer Sunday afternoon, when I was sixteen, in the orchard of the old home, it dawned upon me that I was a human soul with certain possibilities of life and growth.

From that time to this, the fact that the tool this soul had to use was a woman's body has been a matter of little moment. As teacher and minister it was the work I was interested in, and this work was human work, it was neither man's nor woman's.

It is true that during these years, at times the thought has been forced upon

me, that some people did not approve what I was doing; that certain "powers that be" were not altogether cordial and sympathetic, but what difference did that make? The world is wide and one should not notice small clouds.

Wendell Phillips once said, if we are to be as good as our ancestors we must be better than they. It is no doubt true to-day that if a woman minister is to do as good work as a man minister she must do better work, but this is an advantage. It is a pity that some such pressure could not be brought to bear upon the average man in the profession.

If there is any essential difference between the ministry of a woman and that of a man I have never been able to discover it. I find my brothers and sisters in the profession wonderfully alike, making the same mistakes, doing the same splendid work, and most of the time I am thankful to say, too busy to worry over the question of minor distinctions.

Rev. Mary F. Leggett.

It must be admitted that conservatism as to sex in the ministry is a disadvantage which demands of a woman minister courage, patience and tactfulness. The doors that open to her are often those which have been closed in despair by several predecessors who were men. But when she has been cordially accepted as pastor, sex-prejudice soon disappears in the parish; or if survives, is more liable to appear among *women* who have had no contact with the progressive life of the world, than among men. An earnest ministry whether it be that of a woman or of a man, soon wins loyal co-operation and narrow prejudices are forgotten in the absorbing interests of the work.

While it is true that a woman must overcome a peculiar difficulty in conservatism, it is also evident that she finds valuable compensations in her privilege of more intimate personal relations, in the home of a community that would be open to her if she were a man. Because she is a woman and endowed with the intuitive sympathies of her sex, in all experiences, she may come nearer to the heart of life, and know more fully the needs and questionings, the burdens and sorrows of those to whom she ministers than may her brothers.

For myself, after nearly twenty years of ministry in three parishes of New England, and two in the West, I sincerely bear witness that with all its trials, disappointments and defects, my ministry has yielded me more joy than pain. In looking back even its difficulties are seen to be a beneficent challenge to which the deeper faces of the spirit respond. The power that maims us proves to be the Angel of the Lord. When the night of our wrestling has passed shall we not have hopefully won the precious right to minister?

Rev. Mary H. Graves

1. Certainly, when I entered the ministry more than 30 years ago (nearer *40* than *30*) I was convinced that preaching the gospel to the poor and taking pastoral charge of churches and congregations could be effectively done by a woman; for did I not see that the work was actually being done successfully by a few women who had made the requisite preparation in the schools or had been drawn to the work by special aptitude, religious talent put to use and increased in Sunday School and prayer meeting? My experience in the years when I was able to be in active service, and my subsequent observations have not shaken this conviction. I still firmly believe in the potential "fitness of women for the ministry of religion."

2. "Prejudices of conservatism something of a hindrance?" Yes, when it kept one from being welcomed as a fellow worker in a field that was ripe for the harvest, and where the reapers were few; but on the whole, a stimulus, nerving one to do one's best, by earnestness and sincerity to win recognition.

3. Doubtless the fact of being a women has sometimes given me peculiar advantage in doing my work, to counterbalance some disadvantages. But this

I know, that the less thought about myself, who or what I was, and the more completely I was absorbed in my work, led by the spirit, the better.

4. Women ministers are strongly individual, their ministries differ. I should think the ministry of some women would be more like the ministry of some man than like that of another woman.

The "woman minister" I think has come to stay. Small hope for small congregations, I fear, if she has not. And as assistants in city churches I believe they will be wanted more and more.

A surprising increase in the last ten years is the number of women preachers and pastors in the Trinitarian Congregational churches. They must be doing good work.

Rev. Antoinette Brown Blackwell,
Of Elizabeth, N. J.

In 1848 I became an unordained occasional preacher; but was ordained in 1853 when pastor of a church. My continuous, most serious work would be legitimate to any minister of religion, though in pulpit service much of the time only the "occasional preacher."

In the earlier days, for large audiences a clergywoman had advantages over almost any clergyman. In days of platform mobs—where I have been mobbed—the then reverent respect for religious services secured attentive order, though I sometimes spoke standing below the pulpit—too sacred for a woman's feet. At conferences, women would speak in churches, (men too) to prove that women should not speak in churches.

In 1863 the Universalists ordained two women. Others followed, ordained by various denominations with Congregational politics. Clerical brethren, advising them, often parodied Mr. Greeley's advice to young men, "Go West young women! Go West". Religion farming, like wheat and potato raising, needed soil adapted to young and feeble folk. Deaconesses, sisters, and similar colts gained new footholds in less pliant denominations; their unordained "females" having ministerial functions given or recommended. "New occasions teach new duties." Paul's advice to the first century no longer severely mortgages the 20th century.

This tenet holds its own. The woman minister's fort is appeal. Her gentle breaking up of callous hearts has the devotional service, the common people who hear her gladly. Many people, taking one advanced step shy at the next. The conservative, self distrustful sex, halts here and there. It is hard to kick everywhere against the pricks. Mrs. Eddy's emotional, rich, mystic following convinced of her divine mission, is a fitting outgrowth of the last few decades.

Students, investigators, thinkers, critics, are unsettling ancient landmarks. Religious unrest, doubt, skepticism, threaten sincerest believers. The inevitable reconstruction is hardly keeping even step, yet, with many irrelevant side issues, the religious faith of the entire world is becoming more firmly grounded, broadened and more progressive.

Are women intellectually taking their places among the leaders, the clear headed conscientious reconstructionists? Coming women may be able to cleave quite through the deadening atmosphere of embalmed prejudice.

Truth knows no sex. The Infinite who established a well balanced humanity may have arranged for impartial clearsightedness to sons and daughters concerning their highest human interests. Opportunity can be given or withheld. Generally it must be found for oneself. Love fulfills all law, but love must walk in the light not blindfolded.

Rev. Marion Murdock.

Perhaps it would be better to have the testimony of parishioners as to women in the ministry, but in the parishes I have known the influence of the woman minister has been large and lasting. Wherever devoted work has been done by them little, if any, op-

position has been said because of sex. I have many times heard the testimony of thoughtful men that the ministry seems a natural vocation for women. The loyalty, too, of the women of a parish belies the statement sometimes made that women do not "stand by" each other. However, it seems to be taken for granted by congregations familiar with both men and women that spiritual truths can come as appropriately from one class of human beings as from the other class. I am impressed by the quiet way in which women are slowly taking their place among spiritual leaders, giving faithful and unheralded service year after year, answering arguments over their fitness only by devotion to their tasks.

An influential Methodist periodical has lately made a plea for the encouragement of women for the ministry of the Methodist Church, paying fine tribute to their fitness, and looking upon this as the only feasible plan for securing necessary leaders.

It seems very evident that unless the older churches see soon the signs of the times in this direction and arouse to their opportunity, an increasing number of women will take leadership in Christian Science, and other independent movements. One cause of the rapid spread of Christian Science in our country is this, that women are finding what they believe to be a free, spiritual opportunity. They are needed here, they tell us, in spiritual work rather than in the material work to which they have formerly been so largely assigned.

A Unitarian Church at Urbana, Ill.

The organization of a Unitarian church at Urbana, Ill., has recently been effected. The Urbana *Courier-Herald* of February 11 has the following:

The final organization of a Unitarian church took place Saturday afternoon at the home of Prof. and Mrs. Forbes, an assemblage of upwards of 30 being present for this purpose.

Only last September the American Unitarian Association sent the Rev. Albert R. Vail as a missionary to start the movement and the fact that it is now effected and every outlook for a prosperous future is a tribute to the minister who was chosen to lead the church.

A social gathering at the home of Prof. and Mrs. Forbes of those interested, last December, resulted in the appointment of a committee to consider the advisability of and to make plans for the formation of a Unitarian church. The committee went to work at once upon the proposition, ascertaining the extent of the interest and the probable financial support it would receive. Saturday this committee gave a final report which was encouraging in every way.

The meeting was called to order by Prof. Brooks, the chairman of the organization committee, and the motion to proceed at once to a permanent organization was passed unanimously. It was decided that the name of the society should be simply "The Unitarian Church." A constitution and by-laws were adopted and in accordance with its provisions six trustees of the church were nominated and unanimously elected. They were: Profs. Stephen A. Forbes, George L. Clark, Thomas E. Oliver, Morgan Brooks, N. C. Ricker and Victor T. Wilson. Mr. Vail was formally invited to become the minister of the church and willingly accepted.

The covenant as embodied in the constitution and adopted by this church is only duplicated in one other church of the denomination, formerly led by the Rev. Mr. Fenn, now dean of the Divinity School of Harvard. It is as follows: "Avowing as the sole bond of our fellowship a serious purpose to lead pure, reverent and useful lives we seek together love which quickeneth service and truth which maketh free."

At a later meeting of the newly elected trustees, Prof. Forbes was chosen president, Prof. Victor T. Wilson secretary and Prof. Morgan Brooks as treasurer.

Notes From the Field

EDITOR'S NOTE—We welcome to this department news-notes from every corner of the Unitarian world. We desire actually to prove ourselves national,—(and for two nations, for Canada counts one) by the comprehensiveness of our field survey. We wish that our churches in the West, and in the South, and in Canada, and on the Pacific Coast might realize that in a sense their news *is more important and interesting* even than that from the older parts of the country; for it represents an ever-increasingly significant direction in our denominational development. All matter should be in our hands by the 20th of each month to insure publication in the next issue.

First Unitarian Society
Schenectady, N. Y.
Rev. Albert W. Clark
Minister

The First Unitarian Society held its annual meeting Jan. 11 at the home of Mr. and Mrs. A. L. Rohrer. The election of officers made A. L. Rohrer, president; E. G. Conde, secretary, and W. H. Clarke, treasurer; Messrs. S. B. Stewart, A. M. Butler, Dr R. D. Austin, Dr. M. S. Lord and A. C. Finney were also elected as trustees.

Walter H. Clarke, in presenting the report of the retiring board of trustees, referred to Edward Lyman Low and gave recognition to his continued and consistent interest in the welfare of the society from the time of its organization until his death. The report of the trustees also spoke appreciatively of the work of Rev. Charles P. Lombard, whose ministry terminated early last summer. Mr. and Mrs. Lombard were regarded most affectionately by the society and had a large circle of friends among people of the city.

The report of the treasurer showed a surplus on hand somewhat larger than the surplus of a year ago. During the past year, final payment was made upon the church lot, situated at Wendell Avenue and Union Street, and valued at $9,000. This valuable property is therefore the unencumbered possession of the society at the present time.

The important business of the evening concerning the adoption of resolutions presented by the trustees relative to the erection of the church building. Plans for a building have been prepared by a Syracuse architect, James A. Randall. The trustees recommended their adoption subject to such slight modifications as may prove necessary in the wisdom of the building committee. The society voted the endorsement of the recommendations made by the trustees, and empowered its officers to proceed in accordance with the plans specified. The estimated cost of the building is $15,000. The coming of Rev. Albert Wiliard Clark to the ministry of the society was understood in part to be conditioned by the immediate effort to this end.

All Souls' Church
Elizabeth, N. J.
Rev. Arthur H. Grant
Minister

The young society in Elizabeth is rejoicing in the gift from one of its members, Rev. Antoinette Brown Blackwell, of a well-placed building lot for a church edifice, and one hundred dollars towards the building fund which the Alliance women had started some time before. Five hundred more was pledged at once, and the hope runs high that we may build this coming summer and so have an anchorage and church home of our own.

Church of Our Father
Lancaster, Pa.
Rev. Melvin Brandow,
Minister

The Channing Club of the church has been reorganized with the following in charge: Chairman, M. T. Garvin; Vice-Chairman, Maurice E. Weaver and Warren S. Rehm; Secretary and Treasurer, Mrs. Emil H. Stueck: Financial Secretary, Carl Hubbel; Librarian, J. Hubert Ross; Publicity, Herman E. Hoch. The club will meet every Sunday morning at 10 o'clock, precisely for a fifty minute session. It is planned to have a variety of speakers and subjects, on topics of twentieth century importance, the speakers to occupy twenty-five minutes and the discussion that follows a like amount of time. There will be no dues, but collections will be taken at each meeting, to be used in the work of the club.

Summit, N. J.

Unitarian services were begun in this rapidly growing suburb of New York City February 27, and have been continued ever since with much promise. Rev. Thomas R. Slicer, Rev. John P. Forbes, Rev. Geo. H. Badger and Rev. Walter R. Hunt have been the preachers. For the present the services will be in charge

of Rev. Mr. Hunt of Orange, and Rev. Edgar S. Wiers of Montclair.

Northside Unitarian Church
Pittsburg, Pa.
Rev. Thomas Clayton
Minister

This energetic young society is rapidly developing the conditions of permanent strength. A lot of land has been secured on one of the most attractive and convenient sites in the city and plans for a building are being perfected. Mr. Clayton's activity here has certainly attained most gratifying results. He is just announcing a series of sermons on "Some Objections made to Unitarianism." The work at McKeesport, also in Mr. Clayton's charge, is in promising condition.

Unity Church
Hartford, Conn.
Rev. J. T. Sunderland
Minister

Mr. Sunderland has been devoting his morning discourses during February to "A Study of Revivals" his topics being: I. The History of Revivals. II. The Theology of Revivals. III. The Method of Revivals. IV. The Kind of Revivals Everywhere Needed." In view of the centennial of Longfellow's birth he has also given three evening lectures with stereopticon and accompanied by readings from his poems. 1. Longfellow, His Life and His Friends. 2. His Writings. 3. His Ethical and Religious Teachings.

First Parish Church
Hingham, Mass.
Rev. Louis C. Cornish
Minister

On Sunday evening, January 20, the First Parish in Hingham celebrated the 225th anniversary of the opening of their ancient meeting house for public worship.

A large number of people gathered at the Parish House in the late afternoon and broke bread together; before supper singing an adaptation of the familiar hymn, "Blest be the Tie that Binds", and after supper an adaptation of Auld Lang Syne. In the early evening a congregation of about eight hundred people crowded the Meeting House. A brief devotional service was conducted by the minister of the Parish. An old time anthem was sung by a special chorus choir to the accompaniment of stringed instruments, some of which long ago had been in use in the same singers gallery. An address followed by Mr. Robert S. Peabody of Boston, upon the architecture of the Meeting House. The regular choir sang the anthem, "Unless the Lord build the house, they labor in vain who build it." Emerson's hymn was sung, "We love the venerable house our Father s built to God."

Rev. W. W. Fenn, Dean of the Harvard Divinity School, spoke upon the Congregational Polity, its Advantages and Disadvantages. Following Mr. Fenn's address, the meeting ended with singing the hymn, "One holy Church of God appears in every age and placee," and the benediction.

Unity Church
Pittsfield, Mass.
Rev. E. G. Davis
Minister

Feeling that too much of the energies of his congregations were wasted in the management of church fairs, suppers, etc., and believing also that the method of money raising is not ethically justifiable, Mr. Davis urged his people to relinquish entirely this practice in raising a portion of his salary, and to permit him instead to assume a clerical position in one of the manufacturing establishments of his town in connection with his ministry and thus make up the sum otherwise to be taken from his salary. A wise adjustment of pastoral duties could make this possible without interference with his efficiency as a pastor. The parish has assented to his proposition. Much comment in the newspapers has been the result, but Mr. Davis has intended his action to be in no wise sensational,—only sensible.

First Unitarian Society
Madison, Wis.
Rev. F. A. Gilmore
Minister

At the annual meeting of the society recently held a large company gathered, over a hundred and fifty, and were bountifully entertained at supper by the ladies. Justice R. C. Siebecker of the Supreme Court, presided. Reports were read from the Alliance which had raised over $700 during the year; from the Young People's Guild which has had an active year; among other good things contributing to the new churches in Pueblo and Palo Alto, Cal.; from the Sunday School, which has been reorganized and is doing better work than ever before; and from the minister who reported ten new members added to the rolls, and a year of good fruits. One thousand and fifty tracts have been taken from the vestibule.

First Unitarian Church
Youngstown, Ohio
Rev. Wayland L. Beers
Minister

Nearly two years ago the Unitarian church in city was organized by Rev. Leon A. Harvey, then pastor of the church in Erie, and since that time it has been in his charge. At a recent

meeting the Rev. Wayland L. Beers of Gouverneur, N. Y., was called to the pastorate in conjunction with the charge of a society in New Castle, Pa., and began his service the 1st of February. On Tuesday, Feb. 4th a reception was tendered to Rev. and Mrs. Beers by the ladies of the church, which was largely attended. The affair was in the nature of a social gathering with refreshments, followed by the welcome to the new pastor by the president of the church organization, F. A. Douglas, who briefly reviewed the discouragements and the successes of the church in its brief period, extending a welcome and the hand of Christian fellowship and brotherhood with the promise of loyalty and helpfulness in all good works. Mr. Beers responded in a most happy vein, urging all to a life of service and devotion to the church and the upbuilding of the cause it represents.

The Unitarian Society
Lawrence, Kansas
Rev. Frederick M. Bennett
Minister

A bright little paper called *The Open Way* is published monthly by this society, from the pages of which we take these items of news:

The minister has been asked by The American Unitarian Association to visit the churches in Oklahoma City, and Dallas, Texas, and to stop to greet the friends at Carthage, Mo., on his return. He has arranged to make the journey in February and will be absent the first two Sundays in that month. During his absence the morning services will be in charge of Prof. W. H. Carruth.

The orchestra, composed of young people, which plays for the Sunday School, attracts many to remain to listen to the music of the opening exercises.

During January the minister has preached on the following subjects: "The Open Way to God," "Church and State," (with special reference to the situation in France,) "Obedience and Power," "What Is Man?"

In connection wish an evening lunch supper in the church, we recently had a delightful play: "The Last Day of an Old Fashioned School." Other similar social events are being planned.

First Congregational Church
Mt. Pleasant, Mich.
Rev. H. Van Ommeren
Minister

The Mount Pleasant, Michigan Church, has introduced a furnace in the building and also a system of lighting by gas. Seven members were received into the church in January. A Sunday School for little children only has been organized lately. The minister was recently chosen secretary for local option for the county and is working with other ministeas to make the county go dry at the spring election.

First Unitarian Church
Alton, Ills.
Rev. Geo. R. Gebauer
Minister

The Anna D. Sparks Society is carrying on its maternity work and many a poor baby and mother have been relieved of distress through the little garments made by the society at its meetings. In order to raise funds the Anna D. Sparks Society has published a Souvenir Letter of Alton which finds a ready sale. Any one desiring information about these letters may receive it by addressing the pastor.

Third Unitarian Church
Chicago, Ill.
Rev. Fred Alban Weil
Minister

The annual dinner and meeting was held in January. The reports showed activity in all departments of the work. The annual revenue has increased and a special sum has been raised to decrease the indebtedness. The Sunday School room and upper and lower halls have been renovated by the Branch Alliance which has accomplished much the past year. Four special sermons were preached in January upon "Reality and Religion," "Accepting God," "Personal Salvation" and "The Promise of Life." The annual series of eventide services will begin in February

Unity Church
Omaha, Neb.
Rev. Newton Mann
Minister

Mr. Mann is rounding out his eighteenth year in this charge—which was the length of his stay in Rochester, N. Y.,—but Nebraska sunshine falls lightly on him, and he is younger (in feeling at least) than when he came in 1889. In the course of these years the membership of the church has almost completely changed over and over again. Two or three times the number we have ever had in regular attendance have been lost by death or removal from the city, from which it appears that there has been much recruiting to keep the ranks as well filled as they are. But the going out has prevented any notable appearance of growth—anything to compare with the phenomenal growth of the city. For this relative failure we have the poor comfort that churches about us of other names have to admit as much. Only the churches in which there is no *sermon* appear

to be making rapid headway!

With us the sermon is nominally eliminated every other Sunday during the winter, and has been these many years; the minister substituting a "lecture," which is usually considerably more extended, dealing with religion in some literary, historical, or doctrieal aspect. At present he is giving a course on "The Sympathy of Religions," pointing out the coincidences between Christianity and the other great faiths of the world. The effect on attendance is remarkable, two or three times as many coming to hear the lectures as are seen on the intervening Sundays—on some occasions crowding the auditorium and overflowing into the Sunday School room. Whether as much good is done as with a sermon may be a question, but it is a question there seem to be no means of determining.

The Omaha Alliance Branch, though small, is doing effective work and contributing materially to the support of the church. A Reading Circle has been formed to which Mr. Mann at each meeting reads an hour or more from some one of our easily intelligible poets. The Sunday School has just taken up Mr. Lyon's "Early Old Testament Narratives."

Rev. Lewis G. Wilson is to be with us March 10, and we look for him to assist at our annual banquet March 8. The annual banquet is a feature we introduced nine years ago, since when it has been adopted by other churches in the city.

Luverne, Minn.
Rev. B. A. Hills
Minister

For the first time since their origin the churches at Luverne, Minn., Rock Rapids, Iowa, and Adrian, Minn., are united into a circuit with the pastoral residence at Luverne. At the latter place services are held on Sunday; at Rock Rapids Monday evening and at Adrian Thursday evening.

Adrian was dormant for three and a half years and its Sunday School perished but the schools at Luverne and Rock Rapids have been kept running by a few devoted souls. All three churches have revived former energy. Adrian has awakened from its slumber with a bound. It has installed an electric light system, repaired the organ, erected a new altar, and renovated things in general. They are now talking of new seats and tinted walls. The children meet the pastor for religious instruction after the week day school each Thursday afternoon.

Luverne is planning for a new furnace and sewer connection. The parsonage was papered and new plumbing added for the present minister.

Altogether the prospects in this circuit are very bright. Not far north of us new movements are budding into being.

New Books

THE WAY OF HAPPINESS, by Thomas R. Slicer, New York. The Macmillan Co. 1907. Price $1.25 net.

All of Mr. Slicer's friends will be glad that he has published this book, and many new friends will doubtless be made for him by the reading of its pages. It is wholesome, invigorating and essentially inspiring; and it is exceedingly good reading. Mr. Slicer has accomplished the somewhat difficult task of writing a book about happiness and making it genuinely happy. He has set his spiritual ideal high, and yet not played the preacher's shabby trick of dealing only with a sort of happiness not very inviting to average imaginations. He starts forth resolutely by insisting upon happiness as a duty: "It is not simply my privilege to be happy if I am allowed to be, but it is my duty if I can possibly achieve it". He defines his method thus: "The law of human life is, first, that the search for happiness is normal, and secondly that intention to make the search an end in itself revenges itself by loss of happiness....My problem is to translate the search for happiness into something that is other than happiness". Of course those familiar with Mr. Slicer's way of working will not expect of him a "treatise"; consecutiveness of argument and the steady development of a proposition, or even a well-articulated series of expositions of a principle or ideal are not particularly in his line. One must frankly confess that with him the whole is not always greater than the sum of its parts; much of his charm lies in the brilliancy of the detachable parts. His chapters are invitingly titled: "The Call of the Way": "The Way of the Stoic": "The Way of the Epicurean"; "The Way of the Altruist"; "The Way of Worship"; "The Way to the Holy Place (Happiness at Home)"; "The Way of Freedom": "The Way to the Heights"; and "The End of the Way". But sometimes the promise of the title is not quite met by the achievement of the writing.

Strangely enough, for instance, the chapter on the Stoic is sub-titled "Happiness by Self-Control", which accords with traditional conceptions of Stoicism, while the unfolding of Stoicism actually made emphatic in the writing is of quite a different sort. The same thing occurs in the treatment of Epicureanism, leading one to suspect that the framing of the title and the writing of the chapter were at different times and in different moods. So the chapter on "The Way of Worship",—full of high and noble thoughts,—while its spirit undoubtedly is meant to be the crux of the whole matter, misses somewhat its point of relevancy by the obscuring of its immediate application to the thesis of the book. All of this is but to say that Mr. Slicer shares somewhat of the manner of two masters to whom he would frankly own discipleship, Emerson and Browning, in his tendency to make his work more valuable for notable passages than for accumulative system. But what of that, if the chapters can contain things like these:

"This time is not in need of more critics, but of more singers of the beautiful life; of singers who shall refuse to speak of themselves as 'idle singers of an empty day'."

"It is true of human life as of machinery; on every machine sits two sprites, Friction and Rust; and Rust says to the machine, 'If you stop I will eat you up', and Friction says, 'If you keep going I will wear you out'".

"When one is keeping house so snugly as a Stoic did, one is apt to forget to open the door to the passing guest".

"Thou shalt love the other as thyself when thou shalt apprehend the dignity which is in thyself".

"We are apt to summon our God for moments of 'first aid to the injured'. Our worship is often a relief process in the emergency of life's accidents."

Four American Leaders; by Charles W. Eliot. Boston: American Unitarian Association; 1906. Price 80 cents net.

In this volume have been brought together four characteristic addresses of the President of Harvard University delivered at different anniversary occasions. Their scope and manner are diverse but their style is uniformly that of the man who stands without a rival in his capacity of using the English language with absolute lucidity and a masterful economy of its rarest resources. The address on Franklin is a straight dealing resume of some of the most salient characteristics of that genius of common sense; the address on Washington is made the means of contrasting present tendencies of evil with the stirling manhood of the hero of earlier times; in the address of Channing Dr. Eliot brings to focus the essential message of the great preacher; the address on Emerson is the most complete and searching of the four being a close analysis of the life-influence of the prophet and seer of Concord from the view-point of a mind perhaps not itself precisely Emersonian.

Life's Enthusiasms, by David Starr Jordan: Boston: American Unitarian Association. Price 80 cents net.

This is a little book most attractively presented. President Jordan has already issued three dainty volumes through the press of the Association, and this is perhaps the least ambitious of them all, but a book of substantial good sense and seriousness of purpose.

American Problems: Essays and Addresses, by James H. Baker, LL. D., President of the University of Colorado. Longmans, Green & Co., New York and London. 1907. Price $1.20 net.

This is the book of another college president, collected very apparently from his deliverances at college baccalaureates, commencements and educational conventions. They are full of good sense though not always very far from the common-place; indeed they give evidence of a wit more ready in administrative action than in literary production. Yet their tone is wholesome, manly, and genuine. Perhaps the following extract may well reveal their tendency of good thought.

"In its full sense Americanism is the sum of all the traits by which democracy lives and progresses, and by which the individual lives well his life in a democracy. Americanism means love of liberty, tolerance, intelligence, justice; it means work and duty and social service: it means strong character, a clean life, and conserving forces to run well in the race; it means principle rather than self-interest, moral courage at a sacrifice, a courage that is stronger than the powers of darkness."

"Happiness in this world, when it comes, comes incidentally. Make it the object of pursuit, and it leads us a wild goose chase, and is never overtaken."—*Hawthorne.*

$150,000

At the Annual Meeting of the American Unitarian Association, held in Boston last May, the following resolution was passed:

"*Resolved*, That, recognizing the unique opportunity for a forward movement in the work of our Association, the delegates pledge our churches to the effort of raising $150,000 during the coming year for the purposes of the American Unitarian Association, and that a committee of seven be appointed to cooperate with the officers of the Association in this endeavor."

The raising of this fund will **mean :—**

More churches throughout the land in which the liberal gospel shall be spoken vigorously, straightforwardly and with wholesome optimism.

More communities quickened and inspired by a gospel that makes for good citizenship, good neighborship, and high ideals of business and social life.

More souls emancipated from the burden of ancient dogma, and given the glad privilege of the larger faith.

More young people saved from the blighting alternative of adherence to theologies not in tune with the spirit of the times, or indifference to all religion, because of their alienation from the churches of their earlier acquaintance.

Are not these things worth while?

The following committee has been appointed to conduct the enterprise of raising this fund:

CARROLL D. WRIGHT, Chairman
HENRY D. SHARPE, Secretary
WILLIAM HOWELL REED
AUSTIN S. GARVER
MINOT OSGOOD SIMONS
EMMA N. DELANO

Address all correspondence to
REV. WM. CHANNING BROWN
25 Beacon Street, Boston, Mass.,
Financial Agent

WITH reverent fleet the earth he trod,
Nor banished nature from his plan,
But studied still with deep research
To build the universal church,
Lofty as in the love of God
And ample as the wants of man.

—LONGFELLOW.